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AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?—LUKE XII. 57.

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From the Unitarian Miscellany.

Justice of God not opposed to his Mercy.

There is not, perhaps, in the whole range of school divinity, a more fruitful source of error, than the opinion, so generally entertained, of the opposing and contradictory qualities, influences, and requisitions of God's justice and mercy. To read the common *schemes*, as they are called, of theologians, one would imagine, that the divine mind was never at peace, that a perpetual conflict was kept up between its lenient inclinations, and the stern demands of what might not irreverently be termed a sense of duty, were it not more like the unbending fate, which was thought by the ancients to govern the determinations of their supreme divinity; for though not stated to be so, it certainly gives the impression of an external and independent power, which interposes itself to forbid the intentions of love.

This idea is not confined to written systems, and voluminous bodies of divinity; would that it were, for then its injurious effects might not be so extensive; but your children are taught to repeat it in their catechisms, yourselves repeat it in your church creeds, it is forced into the prayers of your clergymen, and they insist and dilate upon it in their lectures and sermons, over and over again. On the great subject of the mission, sufferings, and death of the Saviour, you are constantly told, that God saw the sinful and wretched condition of men, that he pitied, and resolved to save them; but they had sinned, rebelled, and fallen; they had committed an infinite offence against an infinite Deity, and a frowning, unrelenting *Justice* interposes, and calls for an infinite satisfaction, the sacrifice of his only Son. Mercy is obliged to yield, Justice obtains its demand; while, in the language of a bargain, the sacrifice is called an *equivalent*, and the whole transaction is termed a *merciful plan, a dispensation of love!* No wonder that there are so many infidels, when this is represented as christianity.

Without entering upon an examination of the several errors of this system, a few remarks will be offered on that, which may be considered as the fundamental and prevailing one, namely, the supposition of a disagreement between the attributes of God; the idea that his rigorous justice intercepts the benevolent designs of his mercy.

Is not this opinion, in the first place, degrading to the true character of Supreme Perfection? Does it not leave a blank in the description of Deity, which even our finite conceptions may fill? Is it consistent with the *unity* of his character, thus to present one of its principles in decided opposition to another? Is it consistent with the *loveliness* of his character, thus to present its severity overcoming its benevolence? Or is it consistent with the *dignity* of his character, thus to present its benevolence yielding to its severity? With such conceptions of God, can we feel satisfied, can we feel secure? Let any unprejudiced and thinking man ask himself these questions separately and seriously.

Is not this opinion, in the second place, at variance, not only with proper apprehensions of the whole divine character, but with a proper definition of the divine justice and mercy, singly considered? What is the justice of God, and what is his mercy? Does his justice demand inflictions, from which his mercy recoils? We think not. Does his mercy ask for indulgencies, which his justice refuses to grant? We think not. When justice is unfeeling, and regards not, as its sole and ultimate end, the happiness of its objects, it certainly is not just; it ceases to be justice, and takes the aspect and character of cruelty. And when mercy is short-sighted and partial, acting from impulse, rather than from a sense of right, and relieving present misery, rather than consulting for real and lasting good, it is no longer mercy, it has degenerated into weakness. Who will ascribe either of these dispositions to God? Who will say, that his justice is but wrath, and his mercy but unguided feeling? And yet this is virtually said by those, who hold the opinions against which we are contending; it is virtually said by the common error which we have stated; it is virtually said by those systems, which make our redemption the result of opposing principles and counsels, and the performance of a previous stipulation. There is no getting away from these inferences. In the common systems of divinity, the justice and mercy of God are plainly represented as distinct and opposed. Now these qualities, in their perfection, never can be either distinct or opposed; for perfect justice will always have pity on weakness and frailty, and perfect mercy will always unfalteringly pursue the straight and only course, which leads to the best possible consequences.

The idea, therefore, of an opposition between the justice and mercy of God, arises from a gross misapprehension of those attributes themselves, and is unworthy of the divine character. If these propositions are established, it follows, in the third place, that it will produce injurious effects on our own minds. Religion is so important a subject, that religious error must be hurtful in some way or other, and in a greater or less degree. God is the object and end of all religion, and so far as a particular system of religion inculcates wrong conceptions of God, it must be a false one, and false in its very foundation. God is the Supreme Disposer; he governs our lives according to his will, and keeps in his own hands the entire regulation of our future destiny. We are weak and powerless; we cannot stand before him; we know that we cannot; unforeseen and uncontrollable events defeat our intentions, and defy our calculations; and death comes, we know not how or when, to close the present scene. It must affect us nearly then, to know what is the character of this Being; and according to the conclusions which we form, will be in a great measure the complexion of our religious opinions, and the tone of our religious language.

If, then, we regard him as a monarch, whose resolutions are taken without reference to the nature and circumstances of those whom he governs, and whose inflictions are determined by a principle, which, however severe it may be, he is compelled to follow, we must of course regard him with feelings, which, in great part, will be those of apprehension and dread, with feelings which ought not to be connected, no, not at all, with the Only Wise and Good, with feelings which are calculated to repress the confidence and grateful love, with which we should seek our Father, and which should not be suffered to mingle with the adoration of the heart. And this is the fact. And this is the explanation of many of the superstitious notions and observances, which reflect any thing but honour on the religion of Christ. The Saviour has been prayed to, and the Virgin Mary has been prayed to, and hundreds of saints have been prayed to, in preference, yes, we scruple not to say, in preference to the great and only true object of worship; because a servile and unworthy fear was entertained of that object, and other beings and names were resorted to, in order to propitiate and favourably incline the Holy One, who is always more ready to hear, than we are to pray, and always more willing to forgive us our sins, than we are to forsake them. What is the language of nine out of ten of the hymns which are addressed to Christ, and sung in christian churches? Plainly this; that Christ is a merciful, benignant, and compassionate being, who interposed between the anger of God and the destruction of men, and offered himself as a sacrifice to that inexorable vengeance, which neither could nor would accept of any other. Is this reason, is this religion, is this christianity, is this in accordance with the language of him, who said, "Why callest thou me good, there is none good but one, that is God?"

Now what can be the origin of so monstrous an error? We conceive it to be occasioned by referring the character and counsels of God to the very imperfect standard of our own actions and feelings. By this, we mean, that instead of raising their own ideas to some understanding of perfection, men have brought down perfection to the level of their own ideas, or in other words, have substituted imperfections in its place. They have considered, not so much the true and abstract nature of justice and mercy, as the justice and mercy which live upon earth, are conformed to their earthly residence, and modified by the passions, the weakness, the false judgment, the short-sightedness of man. It is true, that we must form our conceptions of the personal attributes of God, from corresponding qualities among ourselves; but then we must not confine them here, but remember that they are to be invested with omniscience and infinity; in short, united to one another, and united to God.

To illustrate by an example. Brutus pronounced judgment against his own sons, because the good of the commonwealth, as he thought, required that they should die. This act has been praised by some as *just*, and condemned by others as *unmerciful*. One will think that he displayed his heroism in sacrificing the feelings of a father to the existence of a state; and another, that the voice of nature should never have been so cruelly stifled at the call of a heartless theory, or the prospect of an uncertain good. But the fact is, we are not competent to decide at all on the case, because we can neither balance motives nor consequences. Neither was Brutus capable of deciding whether he acted right or wrong, because he could not foresee effects, nor determine whether the father or the magistrate ought to have prevailed in the decision. He only acted according to the best of his judgment; and that is all which any man can do in a question of opposing feelings, interests, and considerations. But here is the error.

Men have supposed the Deity to be placed in a certain situation, and then have undertaken to say how he must have been influenced, and how he ought to have determined, and actually did determine, under the existing circumstances.—They have undertaken to say,, from their own notions of what would have been felt and done on earth, what in reality was felt and done in heaven; without reflecting that they were applying this rule to a Being, who is impassible and omniscient, and who could not, therefore, entertain any inclination in opposition to any principles, or be guided by any circumstances, of which he did not clearly see all the bearings, relations, and results.

We shall conclude this essay by giving such a view of the justice and mercy of God, as will form a summary of what has been offered on this subject. To speak strictly, we should say, that justice and mercy were not separate qualities of the divine mind, but that, although we used the names separately, for the sake of convenience and accommodation, they were, in fact, the same. The ways of God are right, and this expresses all that we mean, when we say that they are just and merciful. In the counsels of God there can be no wavering, nor even deliberation; the course that alone is proper, the course that alone conduces to the best possible ends, in every possible connexion, and throughout all eternity, that course is alone pursued, and it is pursued exactly when its operation is called for by infinite wisdom. This course is just, at the same time that it is merciful, and merciful because it is perfectly just. It never deviates on account of motives, which we should call compassionate, because if it should ever deviate in the least, it would cease to be both just and merciful. It never can be swayed by sentiments of anger or revenge, because, as it consults the good of the whole, and the good of each individual, it must terminate in the happiness of all.—Let us henceforth have more enlarged and exalted conceptions of that Almighty Being, who is both Wisdom and Love, whose justice cannot be unmerciful, and whose mercy cannot be unjust; whose justice and mercy are one. F. G.

Extract from Law's Serious Call.

CHAP. xiii.

Octavius is a learned, ingenious man, well versed in most parts of literature, and no stranger to any kingdom in Europe. The other day, being just recovered from a lingering fever, he took upon him to talk thus to his friends.

My glass, says he, is almost run out; and your eyes see how many marks of age and death I bear about me: but I plainly feel myself sinking away faster than any standers-by imagine. I fully believe, that one year more will conclude my reckoning.

The attention of his friends was much raised by such a declaration, expecting to hear something truly excellent from so learned a man, who had but one year longer to live. When Octavius proceeded in this manner: for these reasons, says he, my friends, I have left off all taverns, the wine of those places is not good enough for me in this decay of nature. I must now be be nice in what I drink; I can't pretend to do as I have done; and therefore I am resolved to furnish my own cellar with a little of the very best, though it cost me ever so much.

I must also tell you, my friends, that age forces a man to be wise in many other respects, and makes us change many of our opinions and practices.

You know how much I have liked a large acquaintance: and I now condemn it as an error. Three or four cheerful, diverting companions, is all that I now desire; because I find that my present infirmities, if I am left alone, or to grave company, I am not so easy to myself.

A few days after Octavius had made this declaration to his friends, he relapsed into his former illness, was committed to a nurse, who closed his eyes before his fresh parcel of wine came in.

Young Eugenius, who was present at this discourse, went home a new man, with full resolutions of devoting himself wholly unto God.

I never, says Eugenius, was so deeply affected with the wisdom and importance of religion, as when I saw how poorly and meanly the learned Octavius was to leave the world through the want of it.

How often had I envied his great learning, his skill in language, his knowledge of antiquity, his address, and fine manner of expressing himself on all occasions! But when I saw how poorly it all ended, what was to be the last year of such a life, and how foolishly the master of all these accomplishments was then forced to talk, for want of being acquainted with the joys and expectations of piety: I was thoroughly convinced that there was nothing to be envied or desired, but a life of true piety: nor any thing so poor and comfortless as a death without it.

Now as the young Eugenius was thus edified and instructed in the present case; so if you are so happy as to have any thing of his thoughtful temper, you will meet with a variety of instruction of this kind; you will find that arguments for the wisdom and happiness of a strict piety, offer themselves in all places, and appeal to all your senses in the plainest manner.

You will find that all the world preaches to an attentive mind; and that if you have but ears to hear, almost every thing you meet teaches you some lesson of wisdom.

But now, if these admonitions and instructions, which we receive from our senses, from an experience of the state of human life; if to these we add the lights which the Son of God has taught us; it will then be as much past all doubt that there is but one happiness for man, as that there is but one God.

For since religion teaches us that our souls are immortal, that piety and devotion will carry them to an eternal enjoyment of God; and that carnal, worldly tempers will sink them into an everlasting misery with damned spirits; what gross nonsense and stupidity is it to give the name of joy or happiness to any thing but that which carries us with this joy and happiness to God?

Was all to die with our bodies, there might be some pretence for those different kinds of happiness, that are so much talked of: but since our all begins at the death of our bodies; since all men are to be immortal either in misery or happiness, in a world so entirely different from this; since they are all hastening hence at all uncertainties, as fast as death can cut them down; some in sickness, some in health, some sleeping, some waking, some at midnight, others at cock-crowing, and all at hours that they know not of; is it not certain that no man can exceed another in joy and happiness, but so far as he exceeds him in those virtues which fit him for a happier death?

Extracts from the Trinitarian Review.

CONTRAST VI.

Westminister Assembly and Dr. S.

W. Assembly. "There are three persons in the Godhead; the Father, the Son, and the Holy Ghost; these three are one God, the same in substance, equal in power and glory."

Dr. S. "We judge that the orthodox have believed that there are three distinct, self-existent *persons or substances* in the Godhead, because the Bible, in the view of impartial readers, most directly supports the incomprehensible doctrine." Private Letter.

Remark. The Assembly used the terms *persons* and subtance, as importing different ideas, so as to have *three* persons; the *same* in *substance* or nature. The Doctor uses the terms as synominous, and supposes three self-existent *substances* in one God. It is suspected that the Doctor also falls under the charge of having departed from his adopted creed. However a proposition which in itself is devoid of *meaning*, is very liable to be understood in very different senses, even by good Doctors in Divinity.

CONTRAST VII.

Zanchy and a Connecticut Clergyman.

Zanchy. "*Person* is nothing but the Divine essence distinguished, and as it were individuated by a certain *personal property*."—Ben. Mord. Apology, p. 154.

Connecticut Clergyman. "We may consider God as standing in a circle; standing on *this* part, he is the *Father*, on *that* he is the *Son*, on the *other* he is the *Holy Spirit*."—Friendly conversation.

Remark. We need Zanchy to define his own explanation. The other unravels the whole mystery of the Trinity, and renders it intelligible to any child, who knows enough to take three stands on different parts of a circle.

CONTRAST VIII.

St. Augustine and a modern D. D.

St. Augustine. "God, considered as a self-existing, self-living, and all-perfect intelligence, is the *Father*, or first person in the Trinity. Now it is the nature of a perfect understanding to *reflect*, and by this reflection is *produced* a *wisdom*, commensurate to the understanding from whence it is *derived*. And so this wisdom manifestly is the *offspring* of the mind. God, considered with this godlike property, is the *Son*, or *second person*. The two aforesaid divine properties naturally produce the divine *will* or *love*. The divine essence, considered with this property is the Spirit, or third person."—Ben. Mord. Apol. pp. 214, 215.

D. D. "I believe at present, that God has revealed himself to be one individual being, subsisting in three persons. I believe the Father, Son, and Holy Ghost, considered as persons, are equal. Neither do I believe that the Son is a *part* of that Being, called God; but that the three persons united constitute the Being called God. I do not admit that the man of Nazareth, as you phrase it, is a distinct Being from God. I do not believe the divine nature in Christ is one individual Being, and his human nature another. I consider Christ as a person, a divine, uncreated person, not a created person; yet I do not consider him a distinct Being from God, but so united to the Father, they make but *one individual Being*."—Private Letter.

Remark 1. The theory of St. Augustine represents God to be strictly *one person*; and every good being is a trinity in his sense of the word.

Remark 2. In the scheme of my friend the D. D. the persons are not explained; bnt the *three persons*, and *one whole man*, are "*but one individual Being*." This is holding to the doctrine of a "God-man" in an emphatical sense. But as the *man* did not originally belong to the *Being* of God, it becomes a serious question, whether the addition of a whole man to the Divine Being does not imply some *change* in the Being of God. This difficulty, however, like a hundred others, is easily surmounted by saying, "*it is a mystery*." But it is very obvious that, on this scheme, if any "*individual Being*" "learned obedience by the things that he suffered," it was a compound Being, consisting of *three divine persons* and one *man*. Whether this difficulty may be got over in the usual way, must be submitted.

CONTRAST IX.

French and Belgic confessions and Mr. Doolittle.

French confessions. "The Father is the cause of all; the Son is his *wisdom* and *word;* and the Holy Ghost is his *virtue* or *power.*"—Ben Mordecai's Letters, p. 215.

Mr. Doolittle. "What are my admiring thoughts of God? Of *one single essence*, yet *three in subsistence;* of three that one cannot be the other, yet all three are one; that *really are distinct*, yet *really are the same*,"—On the sixth answer of the Assembly's Catechism.

Remark. I am not able to say, whether there be a designed contradiction in these explanations. To understand Mr. Doolittle, I need to be told the difference between an *essence*, and a *subsistence*, and also how *three distinct subsistences* can be *really one and the same.* The French and Belgic Confessions represent God to be as distinctly one person only, as any Unitarian supposes him to be.

CHRISTIAN PEACE AND UNITY.

Extract from Rev. B. Carpenter's Sermons on Christian Peace and Unity.

We should consider that there is something good in all the different denominations of Christians as well as something defective, And as long as men continue ignorant and imperfect creatures, no system of opinions and no body of men will be free from errors and defects.

As all Denominations of christians have both their excellencies and defects, so every system of opinions has its difficulties as well as its advantages.

If there be a man who has found out a system free from difficulties, let that man cast the first stone at all those who differ from him; yet, if he were so inclined it would shew that his creed had not produced its proper influence on his heart.

The candid and thoughtful Calvinist must allow that his system in appearance is somewhat harsh, and militates against the justice and goodness of God. The candid Trinitarian must allow that there are many passages of Scripture which speak of the Son of God as a derived Being and dependant on his Father. The candid Socinian must concede, that it is not very easy to reconcile some declarations of the Gospel with the notion of the simple Humanity of Christ; and I, as an Arian, am ready to acknowledge that my system is not free from difficulties.

We all profess to take, and believe that we do take, our respective systems from the sacred Scriptures, and we are all pleased with our own, though for different reasons, The Socinian is pleased with his on account of its simplicity: the Arian with his on account of its dignity and grandeur; the Trinitarian with his on account of its obscure sublimity: and the Calvinist with his for its unfathomable depth. This is all very well. And if the system that we adopt does but lead us to a humble, devout and benevolent temper of mind, this is better still, and we need not then fear being condemned hereafter for any errors of judgment.

Now since the various Denominations of Christians have their several excellences and defects, let us view the former with pleasure and the latter with candour. Since the different religious systems have their difficulties as well as their advantages, let us not be bigotted to our own system or treat with severity or ridicule those of others. But mindful that we differ from them as much as they differ from us, let us exercise that candour and charity towards them, which we think it reasonable they should indulge towards us.

Follow, then, my Brethren, after the things which make for peace, and things wherewith one may edify one another.

CHRISTIAN REGISTER.

FRIDAY EVENING, JULY 12, 1822.

Rammohun Roy's Second Appeal.

In the third chapter of this work the author takes a separate notice of certain positions in which the reviewer of his first Appeal endeavours to provethe Supreme Deity of Jesus Christ. In his deavours to refute the doctrine defended in these positions, he manifests a remarkable familiarity with scripture language and great skill and judgment in its use and application. His arguments seem to us forcible and conclusive. As his reasoning consists however considerably in criticisms and expositions on various texts it will be difficult to give any abstract of it which will do him justice. An excellent general answer to the seven positions, and to the doctrine which they are intended to support, will be found in our last number, in the first paragraph quoted from the Second Appeal, beginning with the words, "Admitting for a moment" &c. Referring our readers to this, we pass on to notice the *fourth* chapter of the Appeal which is an inquiry respecting the doctrine of the vicarious sacrifice of Jesus Christ for the sins of mankind.

In this inquiry it seems to be the object of the writer to notice the arguments advanced by the reviewer of his book, in support of the doctrine, *from the authority of Jesus himself;* and to adduce some of the arguments which those may use who reject the doctrine, and who rest their opposition to it on the authority of the same divine teacher. He declines to deliver any opinion as an individual on the merits of the question, but leaves the decision of it "to the discreet judgment of the public."

He begins by naming some of the principal passages which the reviewer had adduced from the words of Jesus, in support of the doctrine of his death's being a vicarious sacrifice for the sins of mankind. They are such as these,—"I am the living bread which came down from heaven: if any man eat of this bread he shall live forever." "I lay down my life for my sheep." "The son of man is come to give his life a ransom for many." In reference to these, Rammohun Roy inquires, "Is any one of these passages, I would ask, in the shape of an explicit commandment, or are they more than a mere statement of facts requiring figurative interpretation?—Do they reasonably convey any thing more than the idea that Jesus was invested with a divine commission to deliver instructions leading to eternal beatitude, which whosoever should receive should live forever? And that the Saviour foreseeing that the imparting of those instructions would, by exciting the anger and enmity of superstitious Jews, cause his life to be destroyed, yet hesitated not to persevere in their promulgation." Our author questions whether this interpretation is not confirmed by certain passages of scripture; and he quotes Luke IV. 43. "and he said unto them, I must preach the kingdom of God to other cities, *for therefore am I sent;*" and also another passage where he replies to his parents, "*wist ye not that I must be about my father's business?*" In these passages, he intimates that Jesus declares that the sole object of his mission was to preach and impart divine instructions.

Passing over some minor arguments we come to the author's remarks upon the nature in which this sacrifice was supposed to have been offered.

"I should wish to know (says Rammohun Roy) whether Jesus, whom the reviewer represents as God incarnate, suffered death and pain for the sins of men in his divine nature, or in his human capacity? The former must be highly inconsistent with the nature of God, which, we are persuaded to believe by reason and tradition, is above being liable to death or pain; since the difference we draw between God, and the objects that are not God, is, that one cannot be subjected to death or termination, and the other is finite and liable to mortality. The latter, viz. that Jesus suffered death and pain in his human capacity as a satisfaction for the offences of others, seems totally inconsistent with the justice ascribed to God, and even at variance with those principles of equity required of men; for it would be a piece of gross iniquity to afflict an innocent being who had all the human feelings, and who had never transgressed the will of God, with the death of the cross for the crimes committed by others, especially when he declares such great aversion to it as is manifest from the following passages. See Matthew, xxvi. 37, 39, 42, 43. "And he took with him Peter and the two sons of Zebedee, and began to be very sorrowful" &c.—The iniquity of one's being sentenced to death as a satisfaction for the fault committed by another is so palpable, that although in many countries the human race think themselves justified in detaining the persons of those men who, voluntarily making themselves responsible for the debts or the persons of others, fail to fulfil their engagements; nevertheless every just man among them would shudder at the idea of one's being put to death for a crime committed by another, even if the innocent man should willingly offer his life in behalf of that other."

In reference to the objection of the Reviewer that Jesus could not be called a Saviour unless he had made satisfaction for sin by his death, Rammohun Roy replies.

"We find the title *Saviour*, applied frequently in the divine writings to those persons who had been endued with the power of saving people, either by inculcating doctrines, or affording protection to them, although none of them made satisfaction for the sins of mankind by their death. *Obadiah*, 21,—*Nehemiah* ix. 27—*2Kings* xiii. 5, *John*, xv. 3,—v. 24,—vi. 63."——

"Jesus is of course justly termed and esteemed a Saviour, for having instructed men in the divine will and law never before so fully revealed. Would it degrade Jesus to revere him as a divine teacher, because Moses and the prophets before him delivered to the people divine instructions? or would it depreciate the dignity of Jesus, to believe that he in common with several other prophets underwent afflictions and death?"

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"I am sorry that I cannot, without offending my conscience, agree with the reviewer in the opinion, that 'if Jesus be esteemed merely a teacher, the greater degree of honour must be given to Moses, for it was in reality his law that Jesus explained and established.'

It it true that Moses began to erect the everlasting edifice of true religion, consisting of a knowledge of the unity of God, and obedience to his will and commandments; but Jesus of Nazareth has completed the structure, and rendered his law perfect. To convince the reviewer of this fact, I beg to call his attention to the following instances found even in a single chapter, as exhibiting the perfection to which Jesus brought the law given by Moses and other prophets: Matt. v. 21, 22, 27, 28, 31, 32, 38, 39, 43, 44 and 45.—Now I hope I may be justified in expressing my belief, (though it varies from the declaration made by the editor) that no greater honour can be justly given to any teacher of the will of God than what is due to the author of the doctrines just quoted, which, with a power no less than standing miracles could produce, carry with them proofs of their divine origin to the conviction of the high and how, the learned and unlearned."

The above, though by no means a perfect, is nevertheless a considerably full abstract of Rammohun Roy's leading arguments on the subject treated.

However our readers may differ from him on some points, it cannot be, uninteresting to know in what light this subject is viewed by a man of so distinguished talents and acquirements, and who has come to the examination of the scriptures with a mind so entirely unbiassed by previous education.

Strictures on Extracts from Dr. Miller's Letters.

The next extract from Dr. Miller's letters which we shall notice is from p. 66. It is headed "Resemblance between the conduct of anceint pagans and Unitarians"

It is quite curious to observe the various expedients by which those who are strongly wedded to a system, fortify themselves against every possible danger of being brought to perceive and confess that they are in error. If the doctrines of their system are opposed, instead of leading them to distrust and examine the grounds of their faith, it is rather taken as a confirmation of its truth, for *truth* say they *will always have enemies.* This is the ground which Dr. Miller has taken with reference to the check which Unitarians have of late years been endeavouring to lay upon the progress of reputed orthodoxy. Without admitting the most distant suspicion that his religious principles contain a particle of error, he compares the opposition they meet to that which was exercised by the ancient pagans against primitive christianity, and by a very convenient process of reasoning concludes that those who offer this opposition are quite as destitute as pagans of all claim to the name and privileges of christians.

Even the christian virtues of charity and forbearance toward those around us whom we think in error, instead of being held up as worthy of praise and imitation, are mentioned against us as a subject of reproach. "To every form of error (says Dr. M. speaking of Unitarians) they are indulgent." "They have appeared willing to tolerate every thing excepting the truth." i. e. because we have respect to the example and precepts of the Saviour who was mild and forbearing towards those who differed,—because we will not call down fire from heaven on those who have been led to differ from us, we must be cast out as *enemies to the truth.* Such is the inconsistency and unreasonableness of intolerance. Long may we continue to deserve the *reproach* of being goverued by the genuine principles of Protestantism, and of treating with respect the rights and feelings of our christian brethren.

Speaking of the rejection of mystery from revelation, Dr. M. says' "When men once begin to indulge in this disposition to reject from revelation that which they cannot comprehend, they not only cherish a temper hostile to true piety, but they venture upon a stream which will land them they not where."

This disposition Dr. M. charges upon Unitarians, and considers it as an argument of "daring and infatuated impiety." Now we are at a loss to know how much is meant by this charge. If it mean that we reject any part of scripture, merely because we cannot compreheud what at first view it may be thought to teach, then the charge is false. But if it mean that we exercise our understandings upon scripture, and bring it to the test of reason so far as to put upon it a construction conformable to the first principles of knowledge, and consistent with the known perfections of God,—if this be the purport of the charge, then it is *true*, and we glory in the fact. To no part of genuine revelation do we object, for however difficult of interpretation some parts may be to persons of our prejudiced minds and limited knowledge, yet we have a perfect assurance that it can teach nothing but what is true, and consistent, and worthy of God. But as the scriptures were originally preserved only in manuscript, and hence were extremely liable to be corrupted either by the fraud or carelessness of transcribers, and as they have been translated by uninspired and imperfect men, from their original language into another, we have no infallible certainty that all that purports to be scripture is in reality so, or does in its present form convey the precise meaning that was first uttered by the spirit of truth. We say therefore, that we cannot be faithful to God and ourselves if we allow blind and enigmatical passages to be adduced as of any authority in support of doctrines; nor can we admit an interpretation of any scripture, however plausible this interpretation may seem, which goes to the support of unintelligible or contradictory propositions, or of doctrines unworthy of God. When such passages occur, our only consistent course is, to say either that this is not what was originally dictated by the spirit of truth, or if it is, it can be of no direct importance to us, since it is manifest that had it been so, it would have been made level to our comprehension. And we contend that this is a course which every man who reads his bible resorts to more or less every day of his life.

Every man of common sense knows and must admit that the first and most obvious meaning of a multitude of passages is absolutely inadmissible. Dr. Miller himself, will reject as unceremoniously as any man, the Roman Catholic mystery of transubstantiation. We have not a lurking doubt indeed, that he would say at once, that if the literal meaning of the words "this is my body," be the true meaning, then they were not the words of the Saviour. And yet there is no passage in the bible that supports the doctrine of the *trinity* so plainly and explicitly, as the words "*this is my body*" do the doctrine of transubstantiation. But by what authority does Dr. M. reject this mystery; and thus expose himself to be charged by the Roman Catholic, with "*daring and infatuated impiety?*" Simply, we reply, by the authority of *reason*—by the authority of pure common sense.

This is all that we, (with all our infatuated impiety) contend for or desire. We reject no part of the known or well authenticated word of God, whatever at first view it may seem to teach. But we do feel that, by admitting upon any part of God's word, an interpretation that overthrows the first principles of knowledge, and establishes doctrines inconsistent with the known perfections of God, we are in so doing bringing contempt rather than honour upon his word, and culpably abusing that reason which is the first and highest gift of Heaven.

The funeral solemnities of Mr. Frisbie, late Alford Professor of natural religion, moral philosophy, and civil polity, took place on Friday afternoon last, in the meeting house of the first parish in Cambridge. They consisted of an eulogy by professor Norton; devotional services, by the president and professor of divinity; and appropriate music performed with great effect, by the college choir. The eulogy was a just and beautiful tribute to the character of a man, whose death is felt as a heavy calamity by his friends, the University, and the public. The speaker dwelt particularly on the strong religious tone of his character, and that scrupulous integrity of his mind, which alike in his public and private life, his thoughts, writings and conduct, consecrated his uncommon and established influence, wholly to the cause of truth and goodness. He spoke of the deceased, with an accuracy, to which all who had sufficient opportunity for observing his decease, can bear witness—as a man who possessed in a remarkable degree that high moral taste which perceives and relishes the perfect beauty of goodness and truth; who clearly understood, and deeply felt, that the highest office of mental superiority is to minister to moral; and who in thus estimating and exemplifying the true use and indispensible convictions of solid intellectual eminence, has caused his loss to be felt. not more on account of his faithful and able discharge of the specific duties of his important office, than on account of that service, less capable of being rigidly defined, which consists in exhibiting and illustrating the indivisible connexion of religious goodness with sound philosopy and an elegant taste.

Notwithstanding a violent storm, a large assembly collected to testify their respect for the memory of the deceased, among whom we remarked several of our most distinguished literati, and other eminent citizens.—*Adv.*

There is so much of nature, of truth, and power in the following lines, (from the Wednesday's Centinel) that no one who knew anything of the rare mind and heart, of him whose loss they so feelingly bewail, can read them, we think, without having both his natural and moral sensibilities strongly awakened. Even the stranger must be morally benefited by the true spirit of christian resignation they breathe.

On the death of Professor FRISBIE, *of Harvard University.*

"My last sad tribute now
Is hung upon thy hearse, to droop and wither there."

OH! 'tis a bitter boon to mourn thee gone!
Quenched is the radiance of that ray divine!
Our hopes are withered and our bright dreams done!
That star has ceased to shine!

Yet it was beautiful—and oh! its beams
Poured down upon the heart to cheer its gloom,
Like the unquench'd and ever during streams
Which bathe the Eternal's throne!

What toil we for in this wild suffering scene?
For the proud crown which Fame's fond votaries crave!
Nurtured in tears that amaranth wreath so green,
Shines brightest o'er the grave!

And thou hast won and worn—what vails it thee?
What vails thee—all the perish'd dreams of earth?
Thy palm is bright with immortality—
Of Paradisial birth!

No more shall we behold thy face—no more
In this dim world thy pensive form behold!
The eloquent, so rich in Wisdom's lore,
In death's dark sleep is cold!

Oh! excellent, pure heart! just counsellor! true friend!
How many eyes are wet, and fond hearts torn!
How many beauteous hopes with thee shall end!
How many chaste ones mourn!

Yes! yes we dreamt it—'twas a dark sad dream!
He that was all—the kindest, noblest, best,—
Was passing like the sunsets dying gleam
To an eternal rest!

As in a wildering vision we beheld
The uplifted bolt of terror bared to kill!
We felt the death-note, each swift-wing'd hour knell'd,
Through our worn bosoms thrill!

Without the power to save—but calmly thou
Did'st smile upon death's angel as he past,
Spectral and slow—even as the rich wreathed flow,
O'er yon bright star-vault cast!

And gently slept—like to the star-light dews,
Falling in fragrance through the shades of even,
Around thy spot of burial— which again effuse
Their radiance up to heaven!

'Tis past! and all enough that thou hast been!
Deep in our souls shall each sweet memory dwell!
Long shall we ponder o'er each vanished scene!
Farewell—a long farewell!

* * * * * * * * * * * *

Thou dread Omnicient! mighty mind of mind;
Fountain of light and life! it is thy will!
We drink the cup—to that dread will resign'd!
Our trembling souls are still! W. B. W.

DOMESTIC SUMMARY.

Gas Lights.—We understand that a company formed for the purpose of furnishing gas to be used for permanent lights, has succeeded in obtaining that which burns entirely free from smell or smoke. They offer it on terms which will probably introduce it into general use.

The admitted claims under the Spanish treaty are said to amount to *seventeen millions* of dollars.

At a court holden at Watertown (N. Y.) June 18, Lucy B. Baker obtained a verdict of *four hundred dollars* damages, against Palmer Cleveland Esq. for breach of promise of marriage.

The six blacks who were lately condemned in Charleston, S. C. for endeavouring to excite an insurrection, were executed on the 2nd inst according to sentence.

It is stated in a letter from an officer of the U. S. schr. Shark, dated Havanna, June 29, that our naval force in the West Indies had lately captured a large piratical vessel and a tender; the men all escaped but 3. It is one of those that lately robbed the American vessels at Key Sal.

A free negro in Georgia, lately arrived from New York, has been sentenced to one year's imprisonment in the penitentiary with hard labour, and then to be sold as a slave for life, as a punishment for attempting to liberate a slave from his master.

This fellow is thought, perhaps, by many, justly to have deserved this punishment for meddling with other people's affairs. But had this same fellow gone to South America and joined the soldiers of fortune who are aiding the Indians and Spaniards in throwing off the yoke of *their* masters, he would probably have been applauded and caressed for the act by the very persons who now approve his punishment, even though in accomplishing the purpose he might have been guilty of a hundred murders, and of all the outrages attendant on war. So much do circumstances alter cases; and so much, with most men, do names alter the character of actions.

Counterfeit one dollar notes of the Eagle bank at New-Haven, have lately appeared, payable to T. Dwight.

On Saturday last, Nancy Cushman was apprehended and brought before Josiah Hussey, Esq., and convicted of being a common drunkard, night-walker &c. and sentenced by Justice Hussey to be confined in the common gaol in this county.—*Nant. Inq.*

It is to be regretted that the police have not as much spirit in other places.

It has been ascertained that the Arkansas river, a *branch* of the Missisippi, is navigable for Steam Boats to the distance of 600 miles from its mouth. It is believed that it is capable of such a navigation several hundred miles further.—*Hart. Times.*

NEW-HAVEN, July 13.

We have lately seen a *One Dollar* bill on the Middletown Bank, altered into a *Ten*. It passed through several hands in this city, and was so well done, that the alterations could scarcely be discovered by the best judges.

Five Dollar counterfeit bills on the Norwich Bank, have been passed in this city during the week. The engraving of these bills is extremely well done—they are made payable to C. P. Huntington, and dated June 3d 1813.

It is stated in the Portsmouth Journal, of last week, that that town and the vicinity, were visited on Friday P. M. the 12th inst. with a most remarkable thunder storm. It was ascertained that the electric fluid was discharged at six different places in that town at the same moment. The injury from the explosion, is represented however, as much less than was anticipated.

A quarry of Stone has been discovered in Virginia, from which *mill stones* have been made, said to be equal to the French Burr Stones, which are procured from Europe at so much cost.

BATAVIA, N. Y. July 5.—On Wednesday last, before the U. S. District Court, Judge SKINNER presiding, held in this place, Jones Whitney Farnsforth, [about 46 years old, of decent appearance, and says he came from Boston,] was convicted of having forged forty-six United States' Patents for military bounty land, and was sentenced to be executed on the 29th September ensuing.

William J. Spooner, Esq. of this city is appointed to deliver the oration before the *Phi Beta Kappa* Society, at the University of Cambridge, at their next anniversary, and Oliver W. B. Peabody Esq. of Exeter N. H. is appointed to deliver the Poem on the same occasion.

FOREIGN SUMMARY.

By the last accounts from Europe, it seemed that the negociations between Russia and Turkey were drawing to a close. Accounts from Vienna, of May 14, state that the Porte had sent orders for the evacuation of Moldavia and Wallachia. But by accounts from the same place, of May 22, it is stated that a courier from Bucharest had brought news that the Russian troops had invaded Moldavia, and that the Ottoman troops were retiring precipitately beyond the Danube, where their forces generally are concentrated. "It will be in this position [says the article from Vienna] that the fate of the Ottoman Empire will be decided." From the contradictory character of these advices, we are left still in doubt about the issue of the negociations. There seems to be, however, in Europe, a general expectation of peace.

By the latest intelligence from Trieste, it is stated that the town of Scio, in the island of Scio, had been reduced to a heap of ruins by the Turks, and that 15,000 Greeks had been massacred. The population of Scio is stated at 30,000, 26,000 of whom are Greeks. After these outrages at Scio, it is said that the Turks turned their fury against Samos.

By the arrival of the Hercules at New York London papers to the 7th June have been received.

The intelligence is substantially the same as by the Rasselas.

The fate of the West India bill was not decided, but it was confidently expected it would become a law.

Private letters give accounts of disturbances in France, which indicate considerable dissatisfaction with the present government.

It is expected that in consequenee of some pecuniary matters a war will break out between Spain and Algiers.

Energetic measures have been adopted by the new British Admiral, Sir Robert Mends, at Sierra Leone, for the suppression of the *slave trading* in the rivers Bissagos and Rio Grande. A Portuguese vessel with 175 slaves on board had been seized.

It is said that Mahomed Ali Pacha, viceroy of Egypt, was born in America, of French parents.

Sierra Leone journals of January, mention that a prince of the Toulahas, accompanied by a Mahominedan priest and his wife, had arrived at that settlement, on an ambassy from Almamy Abdal Kader, king of the Tolabas. It is farther said, that this nation is situated only a few days journey from the Niger, that the prince passed through Tombuctoo, and that he considers the Nile and Niger to be identical.

Organic Remains.—An immense skeleton of the Mammoth and another of an Elephant, have been dug up in the district of Honter, in Hungary.

The following ecclesiastical preferments have been lately accounced in England.

Ecclesiastical Preferments.—The Rt. Hon. EUSEBY CLEAVER, D. D. Lord Archbishop of Dublin, is advanced to be Primate of all Ireland; WILLIAM MAGEE, D. D. Bishop of Raphoe, to be Archbishop of Dublin; NATHANIEL ALEXANDER, D. D. Bishop of Down and Conno to be Bishop of Raphoe; and Archdeacon BISSETT, to be Bishop of Down, &c.

The celebrated Abbe Sicard, whose death we lately announced, was buried at Paris. His remains were attended by a military escort, Members of the Institute, and the deaf and dumb pupils of the deceased. Two days before his death he addressed these words to the Abbe Goudelin, the Director of the Deaf and Dumb School of Bordeaux; My dear brother, ready to die, I bequeath to you my dear children—I bequeath their souls to your religion, their bodies to your care, their intellectual faculties to your enlightened capacity. Perform this noble task, and I die tranquil.—*Lon. pa.*

TRIESTE, May 15.—A vessel arrived yesterday from Smyrna, which it left the 28th April.—The Captain reports that tranquility was not re-established in that unfortunate city. Up to the 29th April the Capitan Pacha had undertaken nothing against Samos, and a part of the inhabitants of Scio still defended themselves in the mountains of that island: the town of Scio was nothing but a heap of ashes. This vessel met in the waters of the Morea a Greek fleet, which he learnt was going to the aid of Samos.

A traveller who has arrived direct from Odessa at Frankfort, and who traversed Bessarabia, or Russian Moldavia, assures us that the *immense Russian army* which was encamped there, having advanced, and rear-guards pushing its advanced posts upon the Pruth, &c. &c. consists of not more than 40,000 men.

Journal des Debats.

It is said that the ruins of an extensive city, which has been covered for ages with herbage and underwood, was discovered a few years since in Guatimala. It has been surveyed by a learned Spaniard, and drawings made of its curiosities, which have been sent to London, and will soon be presented to the world.

LITERARY.

The new novel, entitled the "Fortunes of Nigel," by the author of Waverly, Ivanhoe, &c has been received, and is now published in this city. It is said, that this work was for sale in New York, in *forty eight* hours from the time it was put to press.

Spirit of American Journals.

Mr. Buckingham has just published a volume of miscellaneous articles, under the above title, selected from the best established newspapers of the country. A similar work is annually published in England, to the great profit of the compiler and publisher; and a similar reward, we hope, will attend the first American publication of the kind, particularly as Mr. B. intends to continue the same, on the plan of the English compilation, provided this attempt meets with success.—We have been frequently led to peruse the selected articles in his weekly paper, and to admire the taste and judgment which directed their choice; so, also, in his former periodical publication of the "Polyanthos."—The same critical taste is manifest in the work now published; and no reader, either male or female, can lay the book down, without having experienced, from its perusal, something to instruct the mind, and something to improve the heart. It is indeed deserving a full exemplification of the opinion of Horace:—

"Omne tulit punctum, qui miscuit utile dulci,
"Lectorem, delectanda, periterque, monenda."

Gaz.

Among the literary notices, in the London papers, we find announced as in press, Halidon Hill, a dramatic sketch, from the Scottish history, by Sir Walter Scott. *Bos. Gaz.*

We understand, that Mr. Thomas C. Upham, at the desire of a number of biblical scholars, especially Prof. Stuart, with whom he has been employed as an assistant instructor, is engaged in publishing a translation of Dr. Jahn's Epitome of Biblical Archœology.

The work was originally written in German, in 5 octavo volumes, but was subsequently published in an abridged form in one volume in Latin. It extends to about 600 pages: it exhibits great judgement and research; it affords a clue to the interpretation of very many difficult passages in scripture, and sets in a clear and systematic view the broad and important subject of Jewish customs and institutions. The work will be accompanied with a Map of Palestine.

Ports. Journal.

A Bill referred to the next session of the Legislature, and ordered to be printed in the public papers.

AN ACT to alter and amend an act entitled an act to provide for the instruction of youth, and for the promotion of good education.

§1 BE *it enacted*, &c. That any town in this Commonwealth, containing less than five thousand inhabitants, and now required by law to be provided with a schoolmaster or with schoolmasters well instructed in the Latin and Greek languages, may, after the passing of this act, if such town shall so elect, at their annual meeting in March or April duly warned for the purpose, be provided, instead thereof, with a teacher or teachers well qualified to instruct youth in orthography, reading, writing, arithmetic, English grammar, geography, and good behaviour, whose qualifications shall be certified in like manner as is provided by law in the case of public schoolmasters in the Latin and Greek languages.

§2. *Be it further enacted*, That any town in this Commonwealth, containing less than five thousand inhabitants, is hereby authorized and empowered, if such town shall so elect, at the annual meeting in March or April, duly warned for the purpose, to apportion the money such town shall raise for the support of public schools, to be applied for the support of grammar schools in the several districts in such town, in such manner as the town may judge to be best for the instruction of their youth. *Provided, nevertheless*, that no town shall so avail itself of any of the provisions of this act as to diminish either the number of public schools or the term of time of public schools which such town is by law now required to maintain.

§3. *Be it further enacted*, That all laws contrary to the provisions of this law are hereby repealed.

MARRIED.

In this city, Mr. Thomas D. Francis to Miss Eliza Curtis.

On Sunday morning last, by the Rev. Mr. Wiley, Mr. Ezekiel Souther, formerly of Hingham, to Miss Catherine B. Ingraham, of Boston.—By the Rev. Dr. Baldwin, Mr. Isaac Smith, to Miss Rachel Castle, both of this city.

Mr. John Scovil to Miss Sophia Lousia Amblard.—Mr. Orpheus Holmes to Miss Sarah Prentice.

In Dedham, Rev. William Balch, of Salem, N. H. to Miss Sarah Eaton, of Dedham.

In this city, by the Rev. Mr. Wisner, Mr. Willard N. Fisher, to Miss Mary G. Avery.

Mr. Thomas D. Francis to Miss Eliza Curtis; Mr. Isaac Smith to Miss Rachel Castle; Mr. Ethan Davis, merchant, to Miss Elizabeth Gardner.

In Billerica, on Sunday morning last, Mr. Jabez W. Barton, of Salem, to Miss Rebecca F. Rogers, of Billerica.

In Northborough, by the Rev. Joseph Allen, Mr. Charles Munroe, of Detroit to Miss Mary M. Corbett, of Westborough.—Mr. Anson Rice to Miss Lucy Sherman, both of Northborough.

In Belchertown, Mr. Levi Brown, Jr. of Norwich, to Miss Lucy Ann Nichols, of B.

DIED,

In this city, Mr. Amos Goodale.

On Friday morning last, Mrs. Eunice Penniman, wife of Mr. Amasa Penniman, aged 46.

On Saturday last, Mr. David Stevens, painter, aged 50.

Drowned, in the empty basin of the Mill Dam, John Hill, aged 7.

At Gardiner, on Thursday the 4th inst. John Elwell, by the bursting of a swivel.

In Framingham, Mr. Alfred Hill, aged 42. 4th inst. Capt. Nathan Goddard, 45.

In Providence, Miss Sarah Donnison, aged 42, eldest daughter of the late Capt. Jona. D.

In Petersham, on the 22d ult. Mrs. Abigail, wife of Mr. Jotham Walker, aged 64.

In Mendon, on the 19th ult. of consumption, Miss Hannah Adaline Benson, daughter of the late Mr. Henry S. Benson, in the 20th year of her age.

In Sterling, June 24, Mr. David Newhall, aged 65.

Drowned, on Sunday the 7th inst, at Point Shirley, Mr. Samuel Williams, aged 23, son of Mr. Wm. Williams of Roxbury.

On Sunday morning last, Miss Abigail Adams æt 31.

Miss Sally Pitman, daughter of Mr. Benjamin Pitman, aged 9

In Beaufort S. C. Rev. John Walker, pastor of the Baptist Church in that place, aged 32.

In Montgomery, Alabama, Mr. John Wild, of the firm of Davis & Wild, a native of Mass.

On his passage from New-Orleans to New-York, Mr. Samuel Dakin, aged nearly 26, formerly of Concord Mass.

2nd inst. on his passage from Mantanzas to Portland, in the brig Diligence, Mr. Henry A. Davis, eldest son of Jonathan Davis, Esq. of Boston, aged 22.

In West Newbury, on Sunday last, Nathaniel Emery, Esq. aged 81.

In Billerica, 10th inst. Mrs. Lucy Hill, wife of Mr. Peter H. aged 65.

In this city, on Friday evening last, Mr. Josiah Copeland, aged 58.

On Tuesday mornsng last, Miss Katherine Jeffries, aged 75.

In Stoughton, Master Benj. Howard, eldest son of Mr. Benj. Capen, in 16th year of his age.

In Barre very suddenly, Mrs. Frances S. Wilson, aged 29, consort of Mr. Leonard Wilson, and daughter of Deacon Noah Ripley.

In Grafton, on the 14th inst. Reuben Rice, son of Mr. Elijah Rice, aged 20.

In Princeton, on the 7th inst. Mr. Nathaniel W. Brooks, aged 38. June 28th Mrs. Deba Titus, wife of Dr. Samuel Titus, aged 47.

In West-Boylston, 5th inst. Mrs. Almira Newton, wife of Mr. Larkin D. Newton, aged 23.

ORDAINED,

On the 10th instant, the Rev. GEORGE E. PEARCE was ordained, by the South Consociation of Litchfield County, to the work of the gospel ministry, and installed pastor of the church and congregation in Harwington.

PRIVATE PUPILS WANTED.

A Theological graduate of Harvard University, who has been in the habit of instructing, is desirous of taking charge of a few private pupils in classical studies, or in the different branches of English education. For further particulars inquire at this office.

DR. JARVIS's CONVENTION SERMON.

JUST published, by JOSEPH W. INGRAHAM, and for sale at the bookstores, The Conversation of our Saviour with Nicodemus illustrated. A SERMON preached at St. Paul's Church, Dedham, Wednesday, June 20, 1821, before *The Annual Convention of the Protestant Episcopal Church*, in the State of Massachusetts. With notes, and an APPENDIX, in which *the Subject of Regeneration* is more largely considered. BY SAMUEL FARMAR JARVIS, D. D. Rector of St. Paul's Church, Boston. June 26.

Watts' Improvement of the Mind, with Questions.

JAMES LORING has just published and for sale at his Book Store, No. 2 Cornhill, price 50 cents half bound, and 63 cents in sheep and lettered:—

"THE IMPROVEMENT OF THE MIND. By ISAAC WATTS, D. D. to which are added QUESTIONS adapted to the Work; for the Use of Schools and Academies."

Dr. Johnson's Recommendation.

"Few books have been perused by me with greater pleasure than Dr. Watts's *Improvement of the Mind*; of which the radical principles may indeed be found in Locke's *Conduct of the Understanding*; but they are so expanded and ramified by Watts, as to confer on him the merit of a work in the highest degree useful and pleasing. WHOEVER HAS THE CARE OF INSTRUCTING OTHERS, MAY BE CHARGED WITH DEFICIENCY IN HIS DUTY IF THIS BOOK IS NOT RECOMMENDED."

Dr. Johnson's Life of Dr. Watts.

☞ Subscriptions for the CHRISTIAN REGISTER are received at No. 47, Marlboro'-Street, corner of Franklin-Street. To new subscribers, who take the past numbers, the first year's subscription, (ending August 15, 1822) will be but *two dollars.*

POETRY.

From the Ch. Disciple.

HYMN.

Father in Heaven, to thee my heart
  Would lift itself in prayer ;
Drive from my soul each earthly thought,
  And be thy presence there.

Each moment of my life renews
  The mercies of the Lord,
Each moment is itself a gift,
  To bear me on to God.

Beneath the shadow of their wings
  I've been securely kept ;
Directed in my waking hours,
  And guarded while I slept.

Why should'st thou make me thus thy care,
  A weak and sinful man,
Who have refused to render thee,
  The little that I can ?

The spirit which thou gavest me,
  To idols I have given,
And I have wasted that on earth
  Which thou didst form for heaven.

But blessed be thy holy name,
  For all that thou hast done ;
And let thy mercy pardon me,
  Thro' Jesus Christ thy son !

O help me break the galling chains
  This world has round me thrown,
Each passion of my heart subdue,
  Each darling sin disown.

And do thou kindle in my breast
  A never-dying flame
Of holy love, of grateful trust,
  In thine Almighty name !

MISCELLANY.

VISIT TO A JEWISH SYNAGOGUE IN INDIA.

Extract from a work lately published, entitled, Sketches in India.

"From this chapel (Armenian) I was led by my conductor, the very same morning, to one greatly and most affectingly contrasted with it.

"I followed him down a narrow back street, through a dark and dirty entrance, and up a stair case, the lower half of worn brick, that above, of a broken ladder, like wooden steps, into an antichamber, filled with slippers; from whence, after tapping at a half closed door, we were admitted into a dismal looking room, where such day light as found its way, was broken and obscured by the dull and feeble light of the several lamps of oil.

"Round this chamber, sat about fifty venerable figures, in large robes of white with turbans, out of the centre of whose muslin folds, the short top of a crimson cap was just visible.

"One of them stood up at a raised reading table near the entrance, and opposite him, was fixed against the wall, a sort of plain wooden press, like a half book case.

"Of those seated round the room, some were aged, with beards black or red, and curly and bushy; their complexion differed from olive even to fresh, and they were in general very handsome. Although their dress and style of sitting, save that they used a broad raised bench, was Asiatic, still they appeared to be totally unlike, not only the Mahometans of India, but also those from Asia Minor, who visit our Indian ports. At the sounding of a small bell, he at the table began reading to them from an ancient manuscript volume, and the eye of every one was immediately rivetted on small written or printed books, with which each, even a boy among them was provided.

"Here, without a temple, and without an altar, giving mournful evidence of the truths of those very prophecies, the divine interpreter of which their fathers rejected, and the past accomplishment of which they still deny—here was a stray flock of the house of the lost sheep of Israel. Unhappy race! Cursed be the man who, believing your origin and history, should in a bigot's zeal, look on you with that insulting pity which partakes of scorn. Ye were, ye are, our elder brethren, We know, that arm that scattered you with fury, will gather you with great mercy.

"Is this mean chamber your temple? Do these dull lamps supply the mystic branches of your golden candlesticks? Your taberuacle and ark of the covenant, it is thus poorly you possess them? The altar of incense, the mercy seat, are they gone? And do ye, whose forefathers went up in open state, through the gate beautiful, into that temple so familiar to you by description, so clear in cherished recollection of it—do you steal through your dark entrance to your devoted worship? Dry up your tears; still press the law and the prophets to your bosoms. Seventy years before the destruction of your second temple, the foundation stone of your third was laid; was laid in the sepulchre of a crucified Saviour; he too is the key-stone of its loftiest arch, where he sitteth on high a King of glory, triumphant over sin and death; a prince of peace, making intercessions for you before a God of mercy, willing to be gracious.

Divisibility of Matter.—We have many surprising instances of the smallness to which matter can be divided by art; of which the two following are very remarkable:

1. If a pound of silver be melted with a single grain of gold, the gold will be equally diffused through the whole silver; so, that taking one grain from any part of the mass, in which there can be no more than the 5750th part of a grain of gold, and dissolving it in *aqua fortis*, the gold will fall to the bottom.

2. The gold beaters can extend a grain of gold into a leaf containg 50 square inches; and this leaf may be divided in 500,000 visible parts. For an inch in length can be divided into 100 parts, every one of which will be visible to the bare eye; consequently a square inch can be divided into 10,000 parts, and 50 square inches into 500,000. And if one of these parts be viewed with a microscope that magnifies the diameter of an object only ten times; it will magnify the area 100 times: and the 100th of a 500,000th part of a grain (that is the 50th millionth part) will be visible. Such leaves are commonly used in gilding; and they are so very thin that if 124,500 of them were laid upon one another, and pressed together, they would not exceed one inch in thickness. *Christian Watchman.*

OLD ENGLISH.

Wicliff's translation of the parable of the Prodigal Son.

Our common version of the Bible was made in the reign of James the first. The earliest English translation was Wicliff's, finished in 1381 Wicliff's translation of the *Prodical Son* is considered an example of the best English style of that time. Wicliff's English, obsolete as the orthography is, is intelligible; and this specimen serves to illustrate the change produced in our language in the two centuries, which elapsed between the reigns of Richard II. and James I. of England. *M. Rep.*

"A man had twey sones: and the yonger of hem seide to the fadir, 'Fadir, geve me the porcioun of catel that fallith to me; and he departed to hem the catel. And not aftir manye dayes, whanne alle thingis werin gedirid togider, the yongere sone went forth in a pilgrimage into a fer cuntree, and ther he wasted his goodis in lyvinge lecherously. And aftir that he hadde endit, alle thingis a strong hunger was made in that cuntree, and he bigan to haue nede. And he went and drough him at oon of the cyteseynes of that cuntree, and he sente him into his toun, to feed swyn. And he couvitede to fille his womb of the coddis that the hoggis eeten and no mau gaf him. And he turnede agen into himsilf, and saide, 'How many hirid men in my fadir's had plente of looues, and I perisch here thourou hunder! I schal rise up and go to my fadir, and I shall say to him, fadir I haue synned into heuene and bifore thee, and now I am not worthi to be clepid thi sone; make me as oon of thin hirid men.' And he rose up and came to his fadir; and whanne he was yet afer, his fadir sigh him, and was stirid by mersy, and he ran, and fel on his necke, and kisside him. And the sone seide to him, 'Fadir, I haue synned into heuene and bifore thee, and now I am not worthi to be clepid thi sone.' And the fadir seide to his seruantis, 'Swythe brynge ye forth the first stole, and clothe ye him, and gyue ye a ryng in his hond, and schoon on hise feet. And brynge ye a fat calf and sleigh ye, and ete we and make we feeste; for this my son was deed, and hath lyued agen, he perischide and is founden.' And alle men bigunnen to eat. But his eldre sone was in the field; and whanue he cam, and neighede to the hous, he herd a symfonye and a croude. And he clepide oon of the seruantis, and axide what these thingis weren. And he seide to him, 'thi brother is comen; and thi fadir slough a fat calf, for he resseyued him safe.' And he was wrooth and wolde not come yn: therefor his fadir gede out and bigan to preye him, and seide, 'lo so manye yeeris I serue thee and I neuer brak thi commandement, and thou neuer gaue to me a kide that I with my frendis schulde haue etun. But aftir this thi sone that hath deuourid his substance with hooris, cam, thou has slayn to him a fat calf.' And he seide to him, 'sone thou art euermore with me, and alle my thingis be thine. But it bihofte to make feast and to haue joye for this thi brother was ded and lyude agen, he perischide and is foundun."—*Wickliff's Testament. Baber's edition p.* 76.

Extract from a discourse on mistakes concerning Religion, enthusiasm, experiences, &c.

By Thomas Hartley, A. M. Rector of Winwick, &c.

"Enthusiasm, as it respects religion, divides itself into a three-fold distinction, all agreeing in the sameness of the object, but differing in the state of the persons, who are the subjects of it. I shall consider these three kinds under the several epithets, malignant, mixed, and pure.

"One species of a malignant enthusiasm, and that the most common, consists in a blind intemperate zeal, for something called religion, of any denomination, under the imbittered fury of a party rage, directed by the untutored passions of the animal man, and standing in all the depravity of corrupt nature. It can look no farther than names and sensible things, and therefore treats with contempt the mysteries of the divine life, is an utter enemy to all spirituality in religion, and uses the word sanctified, as applied to persons, only as a term of derision, appropriating sanctity to places, buildings, vessels, or vestments; but tho' its zeal be exercised on nothing better than ceremonies, names, and sensible objects, yet it is no less interested in their defence, than if eternal salvation entirely depended on them, and therefore such as come under this predicament, are ready upon the least preference given to the essentials over the circumstantials of religion, to cry out as loudly as the men of Ephesus for their great Diana. If some notions about doctrines, enter into this sort of zeal, as charity is wanting, they only serve to inflame it the more, whilst they go about to sanctify their wrath with the pretence of contending earnestly for the faith. The mad knight errantry of the crusades, was strongly tinctured with this spirit of enthusiasm, and likewise all wars in every age that have been entered into for the propagation of religion; and such madness unto the death has been fancied martydom.

Now as this kind of wildfire zeal greatly inflames the unmortified passions, the devil finds an easy access thro' it, to the heart, where he reigns with uncontrolled dominion, and is properly and truly abomination setting in the holy place, even that place which should be a temple consecrated to God, and the peaceful mansion of the spirit of love: and this is deservedly called a malignant enthusiasm, from the effects it produces, as variance, wrath, strife, wars, persecutions, and massacres on account of religion, men acting the part of savages one by another, at the instigation of the devil, and calling the murder of their brethren the doing God service. All such professors, however they may boast the antiquity of their church, the excellence of its constitution and discipline, or the orthodoxy of its creed, do notwithstanding fall greatly short of the religion of good heathens, and we scruple not to pronounce, that Plato and Plotinus, had far better faith and practice. The learned Dr. *Henry More* speaking of the illumination of certain Theosophists, which he attributes to natural light, and a complexional philanthropy, expresses himself thus: "this illumination of the Theosophists, is not so contemptible, but that they justly magnify it, above the grim ferocity of the superstitious factions, in the embittered churches of the world, who have not so good an inspiration as this, but their tongues are set on fire of hell. This light of nature I say, is abundantly well appointed, both for right and skill, to chastise and reproach the gross and grevious immoralities of the hypocritical religions, and to be subservient to that truth and life that is really divine."

Is there any need to justify the Doctor's remark, or to prove that mere human virtues, founded on natural benevolence, are preferable to a persecuting, and therefore false christianity? How even reformation has been deformed, by this anti-christian leaven, in some who have boasted in her name, a moderate acquaintance with church history will make appear, and sadly shew, how the same spirit of wrath and bitterness, which in the form of popery, burnt the Protestants in Queen Mary's days, soon after crept into a better form, and hunted down the Puritans, in those of Queen Elizabeth: and when Presbytery got into the chair of authority; the same evil genius, dressed in a new cloak of reformation, forged the fetters of a new uniformity, and laid the axe to the root of Episcopacy. Independency promised better things, and pleaded loudly and strongly for liberty of conscience, and universal toleration; and yet when Independents, driven by the rigours of church government, out of old England, got footing and power in New England, they forgot their sufferings, and their principles, and there persecuted the QUAKERS; but these last, tho' we have seen them with government in their hands, were never known to persecute or molest any for conscience sake. To the honour of this people be it spoken."

RESIGNATION.

Edwin, the celebrated comedian, went from a rehearsal with the most uncomfortable sensations. The *futile* cause was, having a dramatic part assigned him, which he imagined not precisely to his ability. Going through and round the court, gnashing his teeth and biting his nails in the bitterest vexation, his perturbation was suspended by the following event:—

"Green and pretty bow pots two a penny, come buy my bow pots, ye pretty maids; ah! God Almighty bless your honor, will you buy a bow pot for your window—madam—of the hazle-tree with the nuts placed in good order, some lilies of the vally, wild rosemary, and a few violets"—Sung, or rather whistled the old woman, who offered him the most rural *bouquet*, with a look fraught with so much wishfulness, that Edwin could not refrain asking her a few questions.

How old are you my poor woman?
Eighty-five, your honor, next Martinmas.
Where do you live?
At Finchly, replied the woman.
What is your name?
Ann Lewton, an' please your honor.
And did you walk from Finchly, to-day? interrogated Edwin.
Yes, indeed, Sir, and I hope with God's blessing, to sleep there this night.
How much shall you make if you sell your bow pots?
Seven pence half-penny, sir.
And when you have disposed of them, you will return contented to your cottage.
Yes indeed, I shall.
Oh, Heavens, exclaimed Edwin, and shall we presume to murmur at the dispensations of Providence, when this calamitous creature, bending under the infirmities of age and the pressure of poverty, can be thankful to her Creator for advantages that comparatively is misery in the extreme.—Do you enjoy a good state of health?
I never was sick but twice in my life, your honour, once on the death of my poor Billy—and another time when my husband lay ill of an ague for nine weeks, almost without food.
Did he survive the illness?
Ah; no, my sweet gentleman, said the hoof worn doe, with her eyes full of tears; it was in the winter of the hard frost, and he could not bear up against the blight; he died, and the stroke would certainly broke my heart with grief, if it had not pleased God that it should be otherwise.
And did no one contribute to your relief? said the repentant comedian.
Oh yes, a good lady in our neighborhood sent us sixpence and some raspberry wine; but alas it was too late, but it was the will of heaven it should be so, and it is our duty you know to bear the afflictions of God with patience.—Will your honor buy a bow-pot?
No keep your bow-pots for better customers; but here's is a shilling for you.
A shilling, your honor, cried the other, but lack a day, I am so poor I have no change. I want no change said Edwin; you have given me a lesson of Philosophy, that has done me more real service than all the sophistry of Shaftsbury the black ethies of Hume, or the levities of a Voltaire. The practice of Christianity must be the foundation of happiness—and whosoever disputes its pre-eminence over every other system of morality, is not only an enemy to himself but a foe to the general interest of human kind.

The following religious anecdotes were communicated by a correspondent of high respectibility in a neighbouring state.

The Rev. ***** ***** for his eccentricities and wild notions and conduct, was suspended from the ministry by the presbytery in N. Jersey. He afterwards joined the baptists and was re-baptised. After several years, wishing to be restored to the ministry in the presbyterian church, he presented himself before the general assembly of that church in Philadelphia. In his address to the assembly, soliciting the removal of his sentence of suspension: he confessed, with apparent humility his wanderings and offences. After he had retired, a solemn silence continued for some time in the assembly. At length Dr. Nesbitt, late president of Carlisle College, arose and with his wonted shrewdness, thus proceeded:—"Mr. Moderator, what I have heard reminds me of a story. A certain traveller, being overtaken by the night, was kindly received to lodge, by the hospitality of a Quaker. Before he retired to bed, the traveller expressed a desire to pray with the family. In his prayer he made a very full and fair confession of many and great offences. When the traveller had closed his prayer, the quaker thus accosted him:—'Friend, if all thou hast just said of thyself be true, thou mayest not lodge in my house this night.'"

ORIGINAL SIN.

I was informed by a gentleman from New-Hampshire, that in former times, a plain honest Scotchman living in that state, being dangerously sick, was visited by his minister, who was also, I think, a Scotchman. The clergyman urged the duty of repentance for sin and called upon the sick man to review his life. He acknowledged himself a sinner, and professed sincere repentance. Said the minister, do you repent of all your sins? Do you repent of Adams first sin? "Adam! Adam!" said the sick Scotchman, "I never knew the mon."

Portuguese Auto da Fe.

When Mr. Wilcox, afterwards Bishop of Gloucester, was Minister to the English factory at Lisbon, he sent the following letter to the then Bishop of Salisbury, Dr. Gilbert Burnet, dated Lisbon, January 15, 1760, N. S.:—"My Lord, in obedience to your Lordship's commands of the 10th ult. I have here sent all that was printed concerning the last Auto da Fe. I saw the whole process, which was agreeable to what was published by Limborch and others upon that subject. Of the five persons condemned there were but four burnt, Antonio Tavenes, by an unusual reprieve, being saved after the procession. Heytor Dias and Maria Penteyra were burnt alive, and the other two first strangled. The execution was very cruel. The woman was alive in the flames half an hour. The present King and his brothers were seated at a window so near as to be addressed for a considerable time, in very moving terms, by the man as he was burning. But though the favour he begged was only a few more faggots, yet he was not able to obtain it. The fire was recruited as it wasted, to keep him just in the same degree of heat. All his entreaties could not procure him a larger allowance of wood to shorten his pain and dispatch him.—*Lon. pa.*

Dr. Ware's Answer to Dr. Woods' Reply.

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